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doo schools appear to be very lenient: a long slender cane is occasionally used; sometimes when the letters are ill-formed, the boys are made to strike the knuckles of both hands joined together, a few times against the back of the writing-board, which the master holds before them for that purpose, or else the master makes the blows with the board: when the offence is greater they are made to suspend themselves for a short time with both hands, at a little distance from the ground, by laying hold of a rope, that remains tied round one of the beams of the school.

30. Theft or absence from school, is punished by tying the arms together, at the wrists, and the thighs above the knees; and the boy thus closely bound, remains for a time seated on the ground, embracing the knees with his arms, without being allowed to change the posture or his place.

31. There is another punishment in these schools to shame the scholars who are careless in writing; one of them who writes well is desired to seat himself upon the shoulders of another, who has been idle or inattentive, whilst the latter is seated on the ground; and in this way he is exposed to the whole school, until he promises amendment.

32. Those boys who may be late in their attendance at the school are punished in the following manner: the first and second time they are admonished only, and never flogged, the third time they receive one gentle stripe upon the palm of their open hand, with the cane; the fourth they receive two stripes a little more severe, and so on, proportioning the violence of the blow to the lateness of their appearance; this chastisement does not take place until the evening when they are about to leave the school.

33. In one school that I have been in the habit of visiting, where there are generally about forty boys and girls, there are always two assistants employed; the master informed me that at first he usually received for each scholar, for every lunar month, a sum which is equal to about 8d, English money; that some time afterwards it was increased to double, and is sometimes a rupee, but never more.

34. Besides these payments there are some other trifling expences which are incurred by the scholars; the oil for the school lamp is furnished daily by each of them, in succession (each supply will cost about a halfpenny;) on the day preceding those of the full and change of the moon, a small copper coin of the value of somewhat more than half a farthing, is given by each scholar to the master, for the performance of some religious ceremonies within the school, and which is always expended for that purpose; on each of the full and change of the moon, they again present him with each about a halfpenny, of our money, when he grants them these and the two days succeeding each as holidays; on feast days likewise, they make him similar presents to which some add a quantity of rice, sugar, butter, vegetables, salt, pepper, and tamarinds, &c. according to the circumstances of their parents or relations.

35. The hours of attendance in these Hindoo schools, are from sunrise to eleven o'clock in the morning; and from twelve till a little after seven in the evening.

*Mysore, March 1813,*

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*For the Belfast Monthly Magazine.*

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AN ADDRESS DELIVERED BY HENRY  
WILLIAM TENNENT, AS PRESIDENT

OF THE BELFAST HISTORIC SOCIETY,  
AT THE OPENING OF THE FOURTH  
SESSION; 2D AUGUST, 1814.

GENTLEMEN,

WHEN we reflect upon the character which the town of Belfast has obtained for knowledge, enterprise, and literary exertion; when we call to mind her eagerness in the cause of religious freedom, her ardor in the cause of political liberty, we must feel proudly conscious of the existence of strong independent public feeling, of deep reflection, and sound principle amongst all classes of her inhabitants. To this source we must trace the origin of the Historic Society: animated by a desire for knowledge, and zealous to render themselves more capable of serving their country, a few young men associated themselves together, and agreed that an institution embracing all the advantages offered by composition, history, and oratory, was the most likely mode of forwarding their improvement. Such an institution they obtained by forming the present society; and at the same time they resolved that at the opening and close of each session some member should be chosen to unfold the beneficial effects likely to result from their project. The arduous and honorable duty to be performed by this member, you have conferred on an individual not very competent to its execution, but excited by gratitude to the society, he will attempt it according to his ability.

In the infancy of nations, whilst the art of writing was yet unknown, the bard preserved the memory of past events, and transmitted to posterity the heroic deeds of his countrymen. The cadence of his song harmonizing with music, seized on the hearts of his auditors, soothed them to love, or inspired them with

ambition, and gave them a taste for verse. This taste was preserved when writing was invented, and nations had made a greater progress in social intercourse. We then find the profession of the bard by degrees sink into oblivion, and genius aspire to excellence and fame, through the aid of composition alone; which, whether arrayed in the gorgeous majesty of poetry, or habited in the modest dignity of prose, includes every subject with which our minds can be conversant. That the Historic Society should make this one of the objects of their attention, ought not to surprise us, since it is the means by which we receive and communicate instruction, amusement, and knowledge. Since next to the character of patriot, the noblest are those of poet, orator, and historian; and excellence in none of their departments can be attained unless we are masters of composition. Nor let it seem extraordinary that we have included poetry in the course of our studies, since every man whose mind is elevated by a description of virtue, whose heart beats responsive to a generous action, or a noble sentiment, and whose exertion is roused to its imitation, is himself a poet: words alone are wanting to declare his emotions, for poetry is but the art of expressing our sublime thoughts and magnanimous sentiments by fiction. Thus we are all capable of the feelings which create the poet; whether with Homer's fire we trace the wrath of kings, with Sappho's tenderness we paint the trembling hopes, and happy fruition of our dearest passion, or with our own Campbell's feeling we deplore the fall of Liberty.

That we should express ourselves well in prose requires no illustration. The duties of friendship, the calls of business, the diffusion of know-

ledge, equally with the pleasures of taste, demand its cultivation. It is the great medium by which history is communicated—history, the storehouse of wisdom, which, like the memory, lays up past events until we have occasion to make use of them. For the knowledge which we gain from personal experience alone is very limited. We must owe the greater part of what we possess, to the information of others—to history, which, as it were, lengthens our lives by rendering the experience of past ages our own. History then becomes a school of morality, equally useful to the high and to the humble. It introduces us to the most extraordinary characters of the world, paints their virtues and their vices, dissipates popular errors and prejudices, and teaches real wisdom by submitting all things to the talismanic touch of reason and experience. It details the rise and fall of empires, the establishment of liberty, the encroachments of despotism, the causes of the revolutions of human affairs, the mischiefs of ignorance, and it teaches us that these are the grand questions which we must examine in order to found those moral principles which should regulate our future conduct.

And, gentlemen, in our historical tour when we contemplate the conduct and government of nations, we shall find nothing more strongly enforced than the reflection, *that no man should be a passive spectator of the affairs of his country, or careless of her government*, since it is upon the education which the laws of a country bestow on its inhabitants, upon the excellence of its legislation, that its prosperity depends. The Babylonian, the Assyrian, the Persian empires of antiquity; the Turkish, the Spanish, the French, of modern ages, were the productions of national folly, of national

ignorance. The inhabitants had a foolish confidence in ambitious men, and were too ignorant to perceive these men would abuse their power. Indolent and selfish, they knew not that the happiness of each depended on the freedom of all. Believing they forwarded their private interests, they lent themselves to the ambition of one man, and became his submissive dependants. Despotism was established. The People sunk into apathy, their minds lost their energy, and their character was debased by falsehood and injustice. Genius was neglected; the sciences disregarded; the pursuits of glory despised; ignorance and cunning usurped the place of morality, and man became the cowardly soldier, the dishonest citizen.

But as the reigns of Augustus and of Bonaparte have produced the most renowned poets, critics, historians, and philosophers, it may here be objected that despotism is favorable to the sciences, to literature, and to taste. This I utterly deny; for we find long established tyrannies during the whole period of their existence, seldom produce any thing great or sublime except at their commencement. Then I acknowledge they do, because men have been educated in freedom, and still burn with the love of glory. If a man cannot imitate the example of Brutus, if he cannot hand down his name to posterity as the avenger of Liberty, he may yet become the bard of his country, the historian of her actions, or the philosophical guide of her morals. Why did the despotic Augustus or the tyrannical Bonaparte encourage genius and talent to select a literary career? It was to hide from men's view their degraded situation, to excite new objects of glory, and by employing their minds make them forget their loss of Liberty.

But leaving these degraded scenes of usurpation and tyranny, let us turn our eyes towards happier climes; to Greece divided into many independent states, where the great portion of the inhabitants, under the auspicious influence of Liberty, exhibited a quickness of imagination, a vigour of genius, and a decision of action, which has rendered them objects of interest and admiration to every age. Here we behold men inspired by a taste for true glory prefer the public good to their private interest, think nothing valuable but the consciousness of upright conduct, and the approbation of their fellow-citizens, and who even generously sacrifice their reputation to the calls of duty. In short we find the whole Athenian nation animated by the most exalted sentiments, at one time unanimously determine that their great tragedian, Æschylus, deserved banishment for daring to say in his writings, that "riches were the sovereign happiness of mankind;" and at another we find the entire people with one accord, rejecting the certain sovereignty of Greece, because Aristides had declared that the manner of obtaining it was unjust.

Whilst this disinterested feeling lasted, we find liberty and peace were preserved amongst all the Grecian states, and a balance of power introduced, the stronger always assisting the weaker, when encroached on by a more powerful neighbour. But at length Athens, yielding to ambition, grasped the sovereignty of Greece; then Sparta by the assistance of the other states overturned her dominions—only to raise herself upon the ruins. Epaminondas retaliated on the Spartans the same policy they had used against the Athenians, and Macedon

soon after crushed the expiring liberties of Greece.

If from Greece we pass to Rome, we shall find her, when the depressing influence of kingly government was removed, from an inconsiderable village become a most extensive empire, and present the noblest examples of bravery, patriotism, and integrity. When we examine the constitution of her government, we always find an increase of happiness and reputation upon an increase of liberty; and at length when all Roman citizens were made eligible to all offices, we behold her soaring to a height of power and prosperity unknown to former ages. At this period she was the asylum of kings, the refuge of nations, the protectress rather than the mistress of the world. But afterwards when she found herself without a rival, when she was delivered from all apprehensions of danger, luxury and licentiousness usurped the place of that generous love of country which had formerly animated them to the greatest achievements; and ambition unfurling the standard of civil commotion, betrayed the republic to the most powerful, and sunk the liberty of Rome in the tyranny of Cæsar.

That name recalls the utility of history; for in history we are enabled to view men and their actions in proper colours. In history, undazzled by prosperity, we can stop at the different periods of a man's life, we can there deprive him of success, and ask ourselves, had he failed in his attempt how would we have estimated him? In history we can arrest Cæsar in his career of glory on the plains of Pharsalia, we can give victory to his opponent, and by removing the splendor of success we behold in him a second Cataline stained with every crime which the craving of

his insolent and all-grasping ambition could entail on his countrymen. All that lustre and glory with which successful enterprize crowns her votaries is darkened and extinguished, and we behold his black ingratitude to his country with the strongest feelings of detestation and contempt.

Thus both Greece and Rome lost that freedom which had rendered them illustrious and happy, and yielded to the paralyzing influence of tyranny; because in Greece, riches however acquired, procured high estimation amongst a luxurious people, and corruption readily sacrificed the nation to supply its extravagance; because in Rome by the multiplicity of conquests, and the extension of dominion, the nation had lost its equilibrium, having been divided into rich and poor, the one corrupting, the other corrupted; because in both countries the interests of the people were no longer identified with those of the state. Yet their destruction ought not to surprize us, since their governments carried with them the seeds of dissolution. They were not republics, they were aristocracies whose members sought only the elevation of their own order at the expense of the liberty of others; and we are to remember that at least two thirds of the inhabitants of these states were slaves and consequently that these nations had no conception of that generous philanthropic feeling which would confer freedom on all mankind. Nevertheless let us not despise the lesson their history inculcates, *that the more political liberty any nation enjoys, the happier and more respected it will become.* Let each sedulously inquire into the causes that produced such changes in their manners and government, that we may be enabled to prevent as far as

our influence extends the same conduct that has ruined other countries from destroying our own.

From this period history becomes of superior interest. It is no longer concerned with our worldly happiness alone, but involves our eternal felicity by the promulgation of a new religion, by the evidences of its truth, by an exposition of the conduct of its professors and their influence on mankind; besides by representing in their proper colours the idiotic folly of the crusades, the flagitious wickedness of the Spaniards in America, and at home, History gives an awful lesson to the present age to avoid the cruelty and injustice of that persecution which would torture and destroy our fellow-creatures for differing in speculative opinions; and it promotes the cause of humanity, toleration, and brotherly kindness by enforcing the necessity of a moral education.—A necessity so apparent, could not escape the enlightened inhabitants of Belfast; they knew that education constitutes the great difference between men, elevates them to patriots, or degrades them to slaves. They therefore raised these walls\* which surround us, filled them with the infant hope of the nation, and confidently trust, that having “made the tree good the fruit will be good.” Happy are the men whose honourable feelings are thus exercised in enlightening the ignorant, in serving their country. Happy will they be who live after us; they will see its effects. For the spirit of Education has gone forth; she has opened the store-house of Knowledge to the people; she has invited them to enter, and in a few years, will have conducted them through the paths of perseverance and vir-

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\* The Lancasterian School, where the Historic Society hold their meetings.

tue to the perfection of our nature—benevolence and good-will towards men.

History, gentlemen, suggests to our minds general principles, rules for the government of our life, by habituating us to meditate on the causes and progress of events which are detailed, on the wickedness or excellence of characters, which are described. It presents us with the origin, progression, and ultimate subversion of many governments, their systems of policy, their errors, their advantages. It enlarges the period of our existence, and by familiarizing us with the opinions and sentiments of the best of mankind stamps our first impressions of virtue and vice in their proper colours. It strips the Inquisitor of his religious mask and exposes him in all the cowardice of priestly calculation, in all the hypocrisy of priestly ambition. It holds up to our imitation the patriots of Switzerland, and their example inspires us with the purest happiness. Our minds are elevated, our hearts are warmed, our frames invigorated; we sympathize in the misfortunes of their country, we glory in the success of their enterprize, and at last if there be a necessity, we become emulous to carry into our own conduct that magnanimity and virtue which we admired in them.

But History not only rouses us from indifference and inspires us with enthusiasm to imitate the good and the great, but it also supplies us with knowledge, and enables us to perform our duties in a superior manner. It teaches us our own constitution, traces its progress from slavery to freedom, details the causes of our domestic prosperity or distress, destroys our prejudices, explains our defects, proves that the care of the nation is the duty of all, and shews how Englishmen may

best learn to maintain, improve, and confirm those noble privileges, which have been wrested from tyrants by the courage and perseverance of their ancestors. Therefore as freemen we ought all to instruct ourselves concerning the nature of the constitution, and the rights and duties attached to ourselves and our fellow-citizens.

Had the inhabitants of England been better acquainted with that part of the constitution, which allows those who have not a seat amongst the Lords, who are not represented amongst the commons, "to complain, to petition, and to go farther in cases of extremity," they might not now have to regret the loss of America—America the refuge of liberty! The only country in the world, except Britain, where man can feel the influence of freedom; where his heart can be animated by the most glorious of all passions, the love of his country, where he can say, with conscious independence, "I am poor, I am humble, but yet I bear a part in the administration of my country. To my advancement there are no obstacles; I can live in retirement and leisure if I wish; I can aspire to the highest offices if I have character and talent. No situation is above my reach. No laws shut me out from the profession I may choose. No penalties pursue my religious opinions. No petty tyrant can trample on my rights, can infringe on my liberties. Oh, my country! with what enthusiasm do I contemplate your history! And with what fervor do I applaud the proud spirit which revolted from acts of foreign dictation; the generous feelings which emancipated you from thralldom, and founded that first requisite of a nation's happiness—independence."

In short, gentlemen, history properly studied, sharpens our penetra-

tion; strengthens our intellect; gives us habits of attention, assiduity, and discrimination; awakens our better passions, corrects the intemperance of our worse, and through the irresistible medium of example, becomes the pleasing means of our constant improvement in public and private virtue.

Oratory, gentlemen, the perfection of human knowledge, next engages our attention. The Deity when he formed man, gave him passions, the source of our most exquisite felicity in our present state of existence. He also endowed him with reason to correct and guide those passions, lest their excess should injure his creature. To these gifts were super-added the faculty of speech, that mankind by forming themselves into societies, might sharpen their faculties, might call forth their sympathies, and thereby promote knowledge, and such was the consequence of their mutual intercourse; but observation soon taught that one man was superior to another in the acquisition of those objects which were to be obtained by persuasion. Hence the origin of Eloquence and the necessity of its cultivation. Virtuous men beholding the influence, which superior intellectual energy possessed over their fellows, in hurrying them to misrule, rapine, and crime, began to cultivate eloquence, that they might extend the principles of justice; that they might enlighten their countrymen, and acquire by the charms of oratory that power over their hearts and affections, which naked truth had failed of obtaining over their reason. Thus eloquence has been cultivated in every age and in every country, where freedom flourished or justice could prevail. It has been the noblest means of supporting the noblest cause. For what object does the mind contemplate with more enthusiastic delight than

the patriotic Demosthenes guarding the Athenians against the insidious tyranny of Phillip; and by the generous boldness of his reprehension, by the noble elevation of his sentiments, and the glowing energy of his expressions, rousing a degenerate people from their indolence, animating them to vigorous effort, and upholding their independence against the determined enemy of Grecian liberty. Or to Irishmen, what sight can be more affecting than Henry Grattan, the generous assertor of our country's independence, now alas! buried in the demoralizing Act of Union—I have beheld that man, not as he was in the vigour of his youth, when by the noble fearlessness of his manner, he electrified the treasury benches; when by the powerful influence of his eloquence he silenced the venal minions of corruption, and by the truth of his arguments, he carried his question in the very face of corrupt majorities. No! But even in a foreign land, with gratitude and admiration, I have seen him venerable from the accumulated experience of years, still battling for the good of his country, by his exertions for Catholic emancipation.

And what character should be more highly revered than the finished orator; a man whom Cicero has described as uniting in himself every perfection. He must be instructed in every art and science; he must know the philosophy of the ancients, the morality of the moderns; he must understand the subtleties of logic; he must study the precepts of the mathematics; he must penetrate the secrets of physics; he must have an eye for the masterly strokes of the painter, for the graceful symmetry and exquisite proportions of the statuary; he must have a heart to sympathize in the delights of music, and a soul to



warm with the enthusiasm of poetry; he must render himself master of the present feelings of his audience, accommodate his discourse to their inclinations, and by the brilliancy of his imagination, and the sublimity of his thoughts, gratify their desire for what is new and what is great. But to do this, he must be well acquainted with mankind; he must have studied their passions, he must have discerned their effects. He must know the nature of anger, that he may be capable of exciting the people against a wicked man, or of restraining the ebullition of their tumultuous passions. He must be well acquainted with pity, that he may touch those chords which will beat in unison with the hearts of his audience. In a word, he must pass his life in acquiring knowledge to defend his country, to afford an asylum to the unfortunate, to give protection to the distressed, to promote liberty, improve the world, and enable mankind to approach nearer the perfection of the Deity.

I shall not dwell on the honours which the orator himself obtains; the affectionate enthusiasm of his friends, the respect of his enemies, the admiration of his country: on the satisfaction which he derives from success: on the pleasing glow which must penetrate his bosom, when as a divine, he sheds peace and tranquillity over the last moments of an unhappy penitent, by raising well founded hopes of future felicity: on the heaven-born transport he must experience; when as a lawyer, he rescues from the iron-gripe of persecuting avarice, the widow and the orphan, or preserves from painful suffering and an ignominious death, a fellow creature unjustly accused of crime. Nor shall I detain your attention on the habit which he acquires of seriously examining every

subject, and the facility he thence derives of easily distinguishing the "flow of ridicule from the force of argument," and of discerning truth from falsehood: nor on the pleasures he receives from the exercise of his noblest faculties in resisting oppression and injustice.

I would hasten to remark, that the young members of this society, should endeavour to overcome that diffidence, which I observed during last session so much repress their exertion. I would impress upon their minds the necessity of their attention to this object of the institution. For what man will dare to raise his voice against public oppression who fears to try the powers of his mind in a small circle of friends, where each is anxious for his success? Let them then apply with ardor to the attainment of eloquence and knowledge, since mere intellectual ability will not enable a man to rise to eminence. To attain this he must have a strong desire to excel, a passion amounting to enthusiasm, for without it, he will never undergo that labour and fatigue which is the price of all our attainments. And I would recommend that members should not come to the society without having previously considered and arranged the subject of debate, as when they speak on matters with which they are not sufficiently acquainted they cannot reason pertinently on the subject, and they will certainly acquire a vicious taste in speaking.

Another observation and I shall not longer intrude on your patience. Men whose views are not enlarged, whose minds are bounded by the petty interests of the day, whose conduct is neutralized or vicious, and whose hearts have seldom felt the influence of a generous sentiment, may, in the silly pride of

fancied superiority, have sneered at this institution amongst merchants and the followers of commerce, amongst those who, they say, ought only to calculate gain or loss, and whose minds they would nail down to the desk. But these men in the little pride of a college education, or in the mean envy of an honourable exertion they cannot make, forget the true character of a merchant, forget that the basis on which it is formed is even more extended than any of those termed the learned professions. That it requires as much as they do, ease of manners, independence of mind, ardor, perseverance, industry, research; that it excels them all in the universality of its speculations, in its tendency to dissipate prejudices and to remove the petty distinc-

tions of society, arising from pride and vanity. They forget that merchants are men, and that in consequence they ought to seek to improve themselves, not only in what contributes to forward them in their profession, but in those studies which can soothe the passions, which can ameliorate the heart, excite energy, confer knowledge, and lead to virtue by the path of duty. That such may be the conduct of the members of the Belfast Historic Society is my most ardent wish.

Gentlemen, I thank you for your patient attention, and give me leave to say, I shall ever bear in grateful remembrance, the honour so kindly conferred on me of opening the present session.

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#### BIOGRAPHICAL SKETCHES OF DISTINGUISHED PERSONS.

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##### MEMOIRS OF JOHN JEBB, M.D. F.R.S.

"Were I, in the education of a youth in whose happiness I felt the warmest interest, to select models of excellence worthy of his study and contemplation, I know not of any character, ancient or modern, to which I should sooner direct his attention, than that of John Jebb. That most excellent person, in whom we behold the happy union of humility and dignity, modesty and wisdom, genuine piety and genuine patriotism, blessed with a mind imbued with science, a soul truly elevated, an intellect of the superior order, and under circumstances however discouraging, ever having a courageous confidence in the ultimate triumph of truth; so gifted, no interests, no passions, had ever power to cloud his judgment."

*Major Cartwright's Letters.*

**JOHN JEBB**, was the son of the Rev. Dr. John Jebb, Dean of Cashel. He was born in the year 1736; he received his ear-

ly school education at different schools in England and in Ireland, and was admitted a pensioner in the University of Dublin in 1753, under the tuition of Dr. Leland. In the succeeding year Mr. Jebb obtained several academic prizes.

In the summer vacation he again crossed the channel, and came into England, and was once more destined to change the place of his education. In ordinary cases, such frequent removal is unfavourable to real improvement; and being liable to unsettle the attention, to derange the acquirements already made, and to increase the difficulties and discouragements in attaining the elementary parts of language and science, is sometimes fatal to a young mind. Very fortunately for Mr. Jebb, it seems to have been almost indifferent to his liter-